

THE CATHOLIC MIND

Vol. XXXVIII.

MARCH 22, 1940.

No. 894.

THE NATURAL LAW AND ITS AUTHORITY COMES FROM GOD

BISHOP O'HARA

III

MEXICAN BISHOPS' PASTORAL OPPOSING NEW EDUCATION LAW

MEXICAN HIERARCHY

III

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VOL. XXXVIII

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The Natural Law

MOST REV. JOHN F. O'HARA, C.S.C., D.C.

Sermon delivered by His Excellency, the Auxiliary Bishop of the United States Army and Navy Diocese, at The Red Mass in the National Shrine of the Immaculate Conception, Washington, D. C., January 21, 1940.

For when the gentiles, who by nature have not the Law, fulfil the requirements of the Law, these, though they have not the Law, are a law unto themselves, showing as they do the demands of the Law to be written in their hearts (Epistle to the Romans, ii, 14, 15).

EVERY man who comes into this world, whatever be his color or nationality or social position, is a transient and a traveler. Since we have not here a lasting city he is destined for some point beyond his present dwelling place, and it is all important to know exactly what that destination is, if he would make certain of reaching it. It is useless, therefore, for him to talk about law until he has first determined whither he is bound. For law is ordained to point out his path and direct him in his course and he must of necessity know where he is going if he is to be directed there.

If Man's end were this world; if he, like the beast of the field, perished when he drew his last breath, then

the law of the jungle or the code of the libertine would suffice for him. If there were no reckoning to be made after his stay in this world, why should he work or suffer or endure poverty, if these things could be avoided? If by sloth, or plunder or murder he could enjoy this life to the full, it would seem senseless not to use those means. Law in such case should direct him to the nearest tavern where he might eat, drink, and be merry, or to the nearest theater where he might have his fill of amusement.

But we know that man's destiny is not this world, and that the laws of expediency and of Bacchus are insufficient for his needs. "God created man of the earth and made him after His own image. He created of him a helpmate like to Himself. He gave them counsel, and a tongue, and eyes and ears, and a heart to devise, and He filled them with the knowledge of understanding. He created in them the science of the spirit, He filled their hearts with wisdom and showed them both good and evil. Moreover, He gave them instruction and the law of life for an inheritance. He made an everlasting covenant with them, and showed them His justice and judgments, and their ears heard His glorious voice, and He said to them beware of all iniquity. And He gave to everyone of them commandments regarding his neighbor" (Ecclus. xvii, *I et seq.*). And since man is destined for a world beyond, God has given him a law to arrive at that end.

Man might object to being governed by the laws of another world while he is still living in this one, did not God see fit to instil into his very nature direction sufficient for his guidance. This direction is called the Natural Law because it is inseparable from his very nature. The beasts of the field, having no power of reason, are led by God instinctively to their end. But man being a rational animal, the law which guides him must be based on reason so as to conform to his nature. Those who have lost their reason are no

longer governed by the Natural Law. The law is, as it were, suspended in their case. That is why they are not held responsible for their acts. That is why the insane are not executed or imprisoned, they are cared for in an asylum.

But every rational creature has a certain light from God that is totally lacking in the lower animals, and in those deprived of reason; a certain apprehension of good and bad in the intellect; a certain tendency in the will toward moral goodness and an aversion toward all evil. This apprehension is not studied but spontaneous, and it is before any knowledge that comes from study or revelation or human law and customs, although it exists side by side with them. It comes to us from our nature to enable us to lead a higher life than the animals, who are guided simply by sense. Some people refer to it as the natural moral law.

Conscience is certainly allied with the Moral Law, but should not be confused with it. Conscience is the intellect sitting in judgment on the moral goodness or badness of an act to be performed. Conscience takes into consideration much more than the Natural Law. Its conclusions are formed from every form of divine law that is made known to it, and its chief function is to reduce law to action and to make application to the particular cases which arise.

The Natural Law, as we know, is man's participation in the Eternal Law, and its authority comes from God. It is false to say that there is no absolute standard of morality which is everywhere and constantly identical. Morality is not made by Kings or Councils, nor does it depend on popular opinion or the customs and traditions of places. No human sanction, whatever be its power or however vast be the extent of its influence, can turn wrong into right. The reason it is so hard to blot out truth is because the conscience of mankind as a whole has a true instinct that prevails

in the long run over any perverting of the moral code. For a time, it may be, the moral sense of a community or a country may be darkened owing to extraordinary circumstances. Wicked fashions may become more or less general; but the conscience of men in general is usually right. A prevailing moral code such as divorce or birth control that is at variance with the divine code of Moral Law does not become right from the fact that the State sanctions it and everybody is doing it; neither will it exempt transgressors from punishment in this world or the world to come. If men choose to ignore principles so that they may enjoy unlawful pleasures, their action does not abrogate those principles or render them less guilty in the eyes of God. The very results of such actions will always enable them to judge which are false and which are true, regardless of custom.

Man, therefore, can offend against the Natural Law only under penalty of not obtaining his natural end. The obviousness of this fact is probably the cause of its frequent denial by people—people who would never fail to follow the maker's directions in the use of inanimate things. An automobile, for instance, must be used according to its maker's directions if it is to attain the end for which it was manufactured. It cannot be used as a pile driver or a row-boat without disastrous results. So, too, man must follow the directions of his Maker if he would attain his proper end. If he embraces something his reason tells him is evil he violates the end of his nature.

The dictates of Natural Law, then, are summed up in one general principle: "Do good and avoid evil." By a proper use of reason man can live according to that principle. But because of man's weakness and his tendency to avoid things which are difficult the Natural Law has been codified in the Ten Commandments, and given in more elaborate detail in the human positive law. Lest man declare the Natural Law too

vague to be understood, and for that reason invalid and inoperative, God has provided him with other means of knowing the precepts of this law.

A single example of how the principle of the Natural Law has filtered down into human positive law might be shown thus: The principle, "Do good and avoid evil," is made more specific in the Commandment, "Thou shalt not kill." In turn this prohibition is enacted into human positive law which forbids murder and other forms of homicide. And it is further elaborated in divers statutes, such as those regulating the sale of firearms, and even those regulating traffic, for it is admitted that the latter statutes lessen the loss of lives resulting from the use of motor cars. But without any of these last mentioned laws, normal man knows from the dictates of reason that it is unlawful for him to kill.

It is true that not all positive laws can be traced back directly to the principles of the Natural Law because many positive laws may be said to be morally indifferent. They are, in themselves, neither good nor bad. They are made for reasons of convenience rather than because their omission would be really harmful, or the transgression of them a sin. But all those positive laws which direct man to his final end are based on the natural law and can be learned from reason by a normal individual. Human lawmakers have, of course, not attempted to codify virtue in their legislation, and for this reason man in his journey to his final end will not always find a complete set of signposts along the way. Wherever the road is not marked by statutes of the positive law, man's reason must supply him with the necessary knowledge. In other words the Natural Law must supply signs for whatever roads have been left unmarked by the positive law, and must even determine when a sign is turned the wrong way and may lead the traveler astray. It is not, then, God's will or a spiritual force of any sort

that determines man's direction but the Natural Law acting through reason.

Need I say, then, that whenever the proper end of the individual is lost sight of, lawyers, law schools, and governments go astray. The lawyer, for instance, who, rejecting God and eternity, thinks that man is answerable to no one except himself for his actions, who spurns all ideas of objective right and wrong, and sets utility as the norm of all human actions, will speedily annihilate reason, and strive for results rather than for justice. Perjury, intimidation, false witness are all lawful in his code, provided they serve the utilitarian purpose. That a just man has been sent to prison or the electric chair, or that a murderer is set free to do more murder, makes no difference to the man who has substituted utility for reason. His one and only determination is to win his case at any cost, and since he has eliminated God and destroyed reason he has nothing to fear as long as he evades the clutches of the civil law. I need not tell you that such characters exist, and that they dignify themselves by the name of lawyers. The gangster profession would die a natural death tomorrow if it were not for crooked lawyers who live on gold that these gunmen have taken at the point of a gun. In many ways they are worse than the gangsters because their profession marks them as protectors of the people, guardians of society, and they prey like so much vermin on the very people that their knowledge should protect.

Law schools which once taught law and its correlative justice have degenerated into institutions teaching laws rather than law. Some prominent schools are now even abandoning a teaching of laws as well as law, and they have preferred to ignore all norms of human conduct. Their students apparently have been tossed out of the lap of the empiricist and into the hands of no one—unless it might be the clairvoyant.

Governments become arbitrary dictators when they cease to be governments of law and become instead the victims of the whim of a ruler. Russia, in endeavoring to force Communism upon its people, thought it necessary to destroy religion and to form anti-God societies so that the sanction of law might be destroyed in the minds of the people. If the State is supreme, if man is a subject of the State and has no rights except those he receives from the State, if the sanction of law comes not from God but from the dictator or his council, then there is nothing that the State may not demand from the individual provided the ruler believes it to be for the advancement of the State. Purge after purge has taken place in Russia. Thousands have been executed in cold blood without even a trial because the dictator believed it to be for the benefit of the Soviet Union. Yet the rank and file of the Russian peasants have recognized the injustice of the dictator.

Since the Natural Law comes to man through reason, since through reason he is able to judge between good and bad, between right and wrong, it behooves the lawyer to develop reason assiduously and to use that faculty to the very best of his ability. And yet, sad to say, some so-called lawyers seem to cultivate every other faculty except reason. They depend on trickery or brow-beating or the confusing of witnesses or the clever picking of a jury to win their cases. The justice of the case, the righting of a wrong, is not a consideration at all, or a very secondary consideration at best. To win a case on a technicality that violates justice, however clever it may be from the viewpoint of the magician, cannot win the acclaim of the moralist or the Christian gentleman. The lawyer should be a man of sterling character since the welfare of his neighbor is so often in his keeping, and since his neighbor puts so much confidence in his probity. He holds in the interpretation of civil law the same place that the clergyman holds in the inter-

pretation of the divine law, and the binding force of both these laws is from the same source. If he is a man of sordid character, if he sells out the rights of his neighbor to the highest bidder, he is like the police officer who helps the burglar through the window of a neighbor's house, or like the clergyman who leads his flock away from the Master by his evil preaching and teaching and his own bad example.

We are united today at the foot of this beautiful altar, our hearts joined in prayer that the Holy Ghost may enlighten our minds to know and our hearts to do only what is just and good in the eyes of God. It is to the simple and good, to the "little children" that the Kingdom of God is manifest.

May the Holy Ghost enlighten us with His wisdom and prudence, that the laws we make may be in accordance with the Divine plan for our salvation, and that in interpreting and executing the dictates of right reason our model may ever be the Divine Judge to whom in the end, all of us must answer.

It is related of Roger Taney, brilliant Chief Justice of the Supreme Court, that one Saturday night in Baltimore he stood in line with other penitents at the confessional. A priest, seeing him, invited him to move up to the door of the confessional, saying: "Mr. Chief Justice, it is not right that a man as busy as you are, should lose time here." And the great man replied: "Not Chief Justice here, but a prisoner at the bar."

My dear friends: If the lawyer and the lawmaker, the Judge and the jury, will be guided habitually by this humble reflection of Judge Taney, there will be no fear that expedience will supplement justice in our land.

Mexican Bishops' Pastoral

Opposing New Education Law

Joint Pastoral of all the members of the Mexican Hierarchy expressing their opposition to the new Education Law recently enacted in Mexico. This document, issued January 12, 1940, was signed by every Archbishop and Bishop of Mexico, including the Coadjutors of Morelia, Puebla, Saltillo and Colima, all the Auxiliary and Titular Bishops, the Vicar Capitular of Tacambaro and the Apostolic Administrator for Lower California. N. C. W. C. News Service.

I NSTRUCTION which the Mexican Episcopate gives to the venerable clergy, diocesan and regular, and to all the Faithful with respect to the regulation of Article 3 of the Constitution.

To our Illustrious Chapters, to the Venerable Clergy, Diocesan and Regular, and to all the Faithful.

Venerable and dearly beloved Children in Jesus Christ:

Since the presentation to the Chambers of the Union of the proposed law regulating Article 3 of the General Constitution of the Republic, we have followed with very intense interest everything relating to this important matter; but we have refrained from commenting publicly upon it, despite the many insinuations that were made to us, as much because what we think on the subject is perfectly well known to all Catholics, since we expressed ourselves fully in 1934 when the said Article 3 of the Constitution was amended, as because we saw with satisfaction that parents had taken up with enthusiasm the defense of freedom of education; but more especially because we believe that our silence might be useful so that the legislators, attentive to public opinion, might, without prejudice, amend in the sense pointed out by it the proposed regulation to which we refer.

PROTEST RENEWED

With great sorrow we have observed that, although some modifications were made in the said bill which do not completely satisfy the consciences of Catholics, the organic law of public education, as it was called, was approved with precipitation; and in view of this fact, without any intention of creating difficulties or of provoking agitation, but because it is a duty of our pastoral office, we deem it essential to express a protest against this law and again to instruct the Faithful concerning their duties in this transcendent matter.

Consequently we reiterate the protests that we made when Article 3 of the General Constitution of the Republic was amended in 1934, which are perfectly applicable to the Organic Law of Public Education which the Chambers have just approved:

1. Because it is declared in the terms pointed out by the law that everything referring to the education of children and youths is the exclusive right of the Civil Government, the sacred rights that the Catholic Church holds to intervene in the education of her faithful, and the indisputable rights that parents hold with respect to the education of their children are violated.

2. Because, notwithstanding that we recognize with satisfaction that the legislators suppressed in the law as approved a paragraph which attacked religion harshly, nevertheless they left in it the phrase "fanaticism and prejudices will be fought by means of the divulgation of scientific truth." Although we are sincerely disposed to combat fanaticism and prejudices interpreted in the true sense of these words, nevertheless we judge from the antecedents of this matter, that the said phrase signifies, euphemisms having been removed, that in all the schools anti-religious instruction will be given, not being forcibly imposed, but on the pretense of being diffused by conviction notwith-

standing the fact that religious instruction will not be permitted in these schools so as at the very least to oppose these reasons to others, as should be done if one would seek to engage in a noble contest of ideas and convictions.

CONDEMNED BY CHURCH

3. Because, although the formulas that explain the Socialist character of the instruction that must be imparted in the schools have been somewhat mitigated, across the vague expressions of the law one glimpses the teaching of a social system condemned by the Catholic Church, notwithstanding the most ample criterion of the Church in social matters and the sincere desire that animates her to favor the poor and to establish social justice in the world, as is set forth in the Encyclicals *Rerum Novarum* and *Quadragesimo Anno*, to cite only the principal ones.

4. Because the new organic law of education, despite the modification of practical character that has been made, imposes in principle coeducation in all schools, which certainly does not appear in Article 3. Coeducation was condemned by the Sovereign Pontiff in his Encyclical on the *Christian Education of Youth*, dated December 31, 1929, and it is condemned by all those who consider with serenity the grave dangers to morality which indiscreet promiscuity of sexes, especially among our people, carries with it.

[In his Encyclical, Pope Pius XI pointed to the dangers of coeducation and set down certain principles against it, which were to be applied "with due regard to time and place" and "in accordance with Christian prudence."]

These grave and pressing reasons which motivate our just protest, also are the foundations of the exhortation that we make to you, our beloved sons, so that you may comprehend the importance to our chil-

dren, and to the Mexican Nation, of this matter of education; and so that, imbued with the vital importance of this matter, you will fulfil with fidelity and abnegation the obligations that are imposed upon you because of this.

PRINCIPAL DUTIES

There are three principal duties:

1. To keep watch with your illuminated consciences as Catholics, and with the responsibility and interests of parents, over the souls of your children so as to protect them from the very grave dangers that threaten them in matters of faith and morals. To do this, you must observe faithfully the instructions given, especially those which the Holy See pointed out about this very grave matter in 1936—regulations which will be republished and distributed in the near future.

Although parents are interested in a special manner, it is incumbent upon all Catholics—since all must dedicate themselves to promoting the welfare of Church and Country—to strive with solicitude and enthusiasm to save the souls of children and youths.

This is without prejudice to the special directions that each bishop may consider proper to issue with respect to his own Diocese.

2. To persevere without, with Christian constancy, and in the most efficacious manner to obtain suitable modification of the legal dispositions in matters of education. This firm, organized and constant activity must exclude all unjust violence which is contrary to the Christian spirit and, usually, makes worse the evils that it seeks to remedy; it must be within the law for it is proper to a Christian to respect the civil authority in the terms laid down by the Church; and, finally, it must be serene since in this world there is no force comparable with serenity, especially if it is in the service of a noble cause.

RECOURSE TO PRAYER

3. To have recourse with faith, with absolute confidence and unceasing perseverance to prayer, to which Jesus Christ Our Lord has given great and reliable promises. Especially you ought to have recourse to Santa Maria de Guadalupe, our sublime National Patroness and most loving Mother, who brought us the Catholic Faith, has preserved it to us for four centuries and, we hope, will fulfil these words from Scripture: "This is the victory which overcometh the world, our faith" (I John v, 4).

We order that this document together with the Instructions given by our Holy Father Pope Pius XI of sainted memory, December 30, 1936, recently reprinted, be reproduced and distributed as much as possible, both documents reaching all the Faithful so that no one may be uninformed of their contents.

The blessing of Almighty God, Father, Son and Holy Ghost be with you and remain with you forever.

At Our Doors

Reprinted from America.

OUR sympathies go out today to the victims of oppression in Poland, and to the Finnish people who are leading a gallant fight against a brutal enemy. In many dioceses, our Bishops have asked us to contribute to funds for Polish relief, and all over the country drives are in progress to collect money for the civilian population of Finland. But as we join in these crusades of mercy, we must not forget an oppressed people at our very doors.

The Bishops and the Catholic people of Mexico are facing a persecution which, in some respects, will be more severe than any to which they have been subjected. An Atheistic Government is threatening to issue decrees which will destroy the last vestiges of freedom of education. Everywhere the clergy and their people are subject to hampering restrictions, with threats that sterner measures will be enforced should they protest. In no part of Mexico is the Church free to carry on her mission.

For much of this persecution the American Government is responsible. One tyrannical gang after the other has been supported by Washington. We, individually, can do nothing to repair the past, but we can at least pray that Almighty God will strengthen the arm of the Mexican hierarchy in its fight against atheism in the school.

Heywood Broun

Biography of a Soul

RT. REV. MSGR. FULTON SHEEN

Requests for copies of Monsignor Sheen's sermon on Heywood Broun have been so numerous that the editor felt it was necessary to reprint it here for the benefit of our readers.

FOR one brief hour alone was it permitted this soul to labor in the vineyard of God. It may well be that his contribution to that kingdom will be posthumous; for that reason we here set down the biography of his soul: the motives which led him to seek the Truth, and the fears that he might not be admitted into the Church, as well as the reason which impelled him, and finally the effects of his conversion.

First Motive. Like unto all in our modern world, this soul sought peace. Long ago he abandoned the philosophy that peace resides in the possession of what we have. Looking for peace on the inside, and dimly suspecting that it involved his soul, he tried a psychoanalyst. He confided to me that one psychoanalyst used to stretch him out on a couch, and while standing at his head ask him one question after another for an hour. First getting hold of some tiny little trivial incident in his past life, the psychoanalyst would magnify it into an infinity and an explanation of his present discords and conflicts. He told me that he would arise from that couch completely exhausted from the questionings of this psychoanalyst but never once did he find peace.

Then, he said, it dawned upon him that peace was inseparable from moral responsibility. The unhappiness of the inside of a soul was due probably to a disproportion between truth and "oughtness," or he put

it: "What I am, and what I ought to be." Once convinced that peace involved justice, not only toward fellow man but also to the Creator, he sought out the consolations of religion.

HUMILITY

In our first conversation this soul spent about forty-five minutes giving reasons why he thought the Church would not want him, and also reasons why he wanted to become a member. Finally he said:

"The Church might not want me on account of my presumed radicalism. I have been associated with radical movements, but I have never been a Communist and never will be a Communist. I think I have too much intelligence to be one. I was once approached by one of the leaders of the Communist Party of the United States, who asked me to become the editor of a labor paper. This Communist leader promised to supply the funds, but told me that the editorship of the paper would be in my hands.

"I rejected the offer because I knew that if the Communists supplied the funds, they would also want to supply the ideas and I could not agree to that.

"If I do go into the Church, I may be accused of wanting to cover up my 'pinkness,' or my alleged radicalism. But this I believe will be counterbalanced by those who will accuse me of joining the Church to undermine it from within. I have therefore decided to ignore public opinion on that score.

"A second reason why the Church might not want me, is because I have very often in the past been a strong defender of birth control. But that belongs to the past. I would no longer do it, for I have begun to see a spiritual significance of birth."

Turning to the reasons why he wanted to become a Catholic, he gave four, only one of which he elaborated on at great length.

"Firstly, a visit which I made to the shrine of Our Lady of Guadalupe in Mexico brought home to me the great inspiration for womanhood there is in the devotion to Our Lady.

"Secondly, the election of Cardinal Pacelli as Pius XII convinced me that there is only one moral authority left in the world and that is the Papacy.

"Thirdly, a fear of death. I should dislike to appear before the judgment seat of God with my soul in the condition that I believe it is now. Since we live in a moral universe, God cannot be indifferent to those things that we do or leave undone. I believe that He has provided means by which we avail ourselves in this world of His pardon and do penance, and principal among those means is absolution, which I believe is to be found in the Church."

SOUGHT SPIRITUAL CORPORATION

Fourthly, this is the reason he developed most:

"To me there is nothing more ridiculous than individualism in either economics, politics or religion. I can see no reason why I should have my own individual religion any more than I should have my own individual astronomy or mathematics. I cannot even see why Almighty God would be interested in my individual prayer or even my individual sacrifice, for to care for me apart from my fellow man is to offend against an elementary law of charity. I love my fellow man, and particularly the down and out, the socially disinherited, and the economically dispossessed. That is why I am interested in trade unionism and collective bargaining.

"I want thus a religion which has a social aspect. If, therefore, I could take this individual prayer of mine and make it one with the prayer of millions of others who believed and prayed as I do; and if I could take this individual sacrifice of mine and tie it up with the sacrifice of millions of others, so as to form a great

corporate prayer and corporate sacrifice and thus to influence those who are on the fringe of that corporation, then would I feel that my individual prayer and sacrifice was pleasing to God. That spiritual corporation I believe to be the Catholic Church."

There then followed about ninety hours of instruction over a period of two and one-half months, during which instructions this soul was always urged to ask questions to express his doubts, if any, and to present his difficulties.

At the next to the last instruction I reminded him of the seriousness of the step which he was about to take. I told him that it would be far better for him not to come into the Church, than to come into it and not live up to the treasures confided to him. I reminded him that one of the men who was doing most harm in the modern world was Hitler, who had been given the supernatural life but neglected to live according to its principles. When a foreign substance enters a stomach and is unassimilated to the physical life, the stomach revolts. So, too, when a man refuses to assimilate the supernatural life which is given to his soul, he becomes the worse for its reception.

Getting the point that I was making, he arose from his chair, put his arm about me and said:

"Father, you're worried. You will never regret receiving me into the Church. I promise you that."

The following week, when the instructions were concluded, I asked him if he had any difficulties or doubts or questions, or anything. He said: "Just one thing." Then getting down on his knees before me, he said: "Your blessing."

A few days later, on the twenty-third day of May, he was baptized at St. Patrick's Cathedral. He asked me to give him a baptismal name, and I gave him the name of Matthew, since Matthew was the first evangelist of Christianity and therefore the first Christian newspaperman.

On Sunday, May 28, he received his first Communion in St. Patrick's Cathedral and also had the honor of being the first person confirmed by the new Archbishop of New York, in the Archbishop's private chapel.

A month after his reception into the Church, I asked him his reactions. He mentioned three. The first was great peace of soul and a feeling of being home at last; the second, a realization that much liberalism was extremely illiberal. Some of his friends, he said, who were loudest in shouting for freedom were also loudest in protesting against him because he acted freely.

"I discovered," he said, "that freedom for them meant think as they did."

Thirdly, "It has dawned upon me that the basis of unity in radicalism is not love, but hate. Many radicals love their cause much less than they hate those who oppose it.

"As regards radicalism, I have also discovered that no social philosophy is quite as revolutionary as that of the Church."

HAD PAPAL BLESSING

He who might have been a Chesterton for America, as he hoped a certain literary colleague of his would one day be its Belloc, was given only one brief hour in the vineyard of the Church.

Last Saturday morning I called on this soul at the Medical Center in New York to fortify him with the consolation which the Church gives to the dying. On the Sunday morning, after he already was fortified by the Sacraments of the Church, I gave to him the Papal blessing which the Holy Father, Pius XII, had granted to him for the moment of death.

His last words were: "God love you, I want to receive Our Lord in Holy Communion."

Thus ends the biography of a soul as far as this world is concerned. To but few men of his profession has come the thrill of living as he has lived. But may God grant that to all will come the joy of dying in the Lord as he died.

The recognition of the incompleteness of human existence, apart from the Divine, was the secret of his soul. If the world would but examine the structure of its own heart, it would divine the mystery of its shape. No human heart is perfect in shape and contour like a Valentine heart. There seems to be a small piece missing out of the side of every human heart. This may be to symbolize the piece that was torn out of the universal heart of humanity on the Cross.

WHOLEHEARTEDNESS

But I think the real meaning is that as God made each and every human heart, He kept a small sample of it in heaven and sent the rest of it into this world to be ever reminded by its shortcomings that not here alone is the fulfilment of its hopes and the satisfaction of its desires; and that the human heart can never be really happy, never be really peaceful, and never be able to love anyone with its whole heart on this earth, because it has not a whole heart with which to love. It can never be completely wholehearted until it goes back again to God to recover the piece that He had been keeping for it from all eternity.

That wholeheartedness comes not merely by the fact that we die; it comes only to those who live in union with God.

Such was the quest of the biography of the soul here recorded, the last chapter of which has just been written. Eternal rest grant unto him O Lord. May his soul and all the souls of the faithful departed, through the mercy of God, rest in peace.

The Second Printing of

THE LIFE AND TIMES OF
JOHN ENGLAND

By RT. REV. MSGR. PETER GUILDAY

(Professor of Church History, Catholic University)

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